

Luke 3 notes

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All passages from the New American Standard Bible unless otherwise noted.

In Luke 3:1–20, Luke provided many historical events to place these happenings in time, reinforcing that this is real history. The forerunner of Messiah Yeshua, Yokhanan the Immerser (John), begins his mission by “preaching a baptism for repentance for the forgiveness of sins,” based on the prophecy from *Isaiah* 40.

Yokhanan’s officiating at the mikvah, or washing, of Yeshua ([Luke 3:21-22](#)) was connected to God being well-pleased with the Son of God, the “last Adam.” This connection is related to Yeshua’s statement that He needed baptism “to fulfill all righteousness.”

The importance of linking the last Adam to the “first Adam” is emphasized through the two genealogies of Yeshua ([Luke 3:23–38](#)). Some skeptics try to use the “telescoping” nature of Matthew’s genealogy for Yeshua, which skips generations to emphasize three groups of 14 generations, as the basis for saying that the genealogies of the first people in *Genesis* 5 and 11 also are telescoped, thus allowing for many, many more generations and vast amounts of time in history. However, unlike the genealogies in *Genesis*, these do not have specific ages when one generation “begat,” or “fathered,” the next, with Luke linking each name with just the Greek equivalent for “of.” And the three groups of generations in *Matthew* seem to represent four periods in God’s working in history to correct the sin of the first Adam with the obedience, sacrifice and deliverance of the last Adam.

Luke 3:1–20 — ministry of Yokhanan

Luke 3:1–20

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Iudea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas, the word of God came to Iohn, the son of Zacharias, in the wilderness. 3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; 4 as it is written in the book of the words of Isaiah the prophet, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. 5 ‘EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; 6 AND ALL FLESH WILL SEE THE SALVATION OF GOD.’”

7 So he began saying to the crowds who were going out to be baptized by him, “You brood of vipers, who warned you to flee from the wrath to come? 8 “Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, ‘We have Abraham for our father,’ for I say to you that from these stones God is able to raise up children to Abraham. 9 “Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire.”

10 And the crowds were questioning him, saying, “Then what shall we do?”

11 And he would answer and say to them, “The man who has two tunics is to share with him who has none; and he who has food is to do likewise.” 12 And

Matt. 3:1–12

Now in those days Iohn the Baptist *came, preaching in the wilderness of Iudea, saying, 2 “Repent, for the kingdom of heaven is at hand.” 3 For this is the one referred to by Isaiah the prophet when he said, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’” 4 Now Iohn himself had a garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Iudea and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins.

7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers, who warned you to flee from the wrath to come? 8 “Therefore bear fruit in keeping with repentance; 9 and do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham. 10 “The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”

Mark 1:1–18

The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; 3 THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’” 4 Iohn the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. 5 And all the country of Iudea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins. 6 Iohn was clothed with camel’s hair and wore a leather belt around his waist, and his diet was locusts and wild honey. 7 And he was preaching, and saying, “After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. 8 “I baptized you with water; but He will baptize you with the Holy Spirit.”

9 In those days Jesus came from Nazareth in Galilee and was baptized by Iohn in the Jordan. 10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: “You are My beloved Son, in You I am well-pleased.”

12 Immediately the Spirit *impelled Him to go out into the wilderness. 13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

14 Now after Iohn had been taken

some tax collectors also came to be baptized, and they said to him, “Teacher, what shall we do?” 13 And he said to them, “Collect no more than what you have been ordered to.” 14 Some soldiers were questioning him, saying, “And what about us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.”

15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 “His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.”

18 So with many other exhortations he preached the gospel to the people. 19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother’s wife, and because of all the wicked things which Herod had done, 20 Herod also added this to them all: he locked John up in prison.

into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

16 As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. 17 And Jesus said to them, “Follow Me, and I will make you become fishers of men.” 18 Immediately they left their nets and followed Him.

- Several historical time references at the beginning of this chapter anchor this account in time.
 - “in the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1)
 - Tiberius Claudius Nero was emperor of Rome for 33 years, from Augustus’ death in A.D. 14 to 37.
 - He was a stepson of Augustus and reigned with him starting in A.D. 13.
 - So the 15th year of Tiberius’ reign could be A.D. 28 or 29.
 - Considering that
 - Yeshua’s birth has been traced to around 4 B.C. based on Herod the Great’s death and
 - Yeshua was “about 30 years of age” (Luke 3:23) at the time of His baptism,
 - Yokhanan probably started his ministry between A.D. 26 and 28.
 - “when Pontius Pilate was governor of Ioudaios” (Luke 3:1)
 - After Herod the Great died around 4 B.C., his kingdom was divided among his three sons:
 - Philip had the land east of Jordan, between Caesarea Philippi and Bethabara
 - Antipas had Galilee and Peraea
 - Archelaus had Ioudaios and Samaria
 - Rome deposed Archelaus in A.D. 6 and installed procurators, or governors.
 - Pontius Pilate was procurator of Ioudaios from A.D. 26 to 36.
 - “Herod was tetrarch of Galilee” (Luke 3:1)
 - Herod Antipas ruled the Galil from 4 B.C. to A.D. 39.
 - “his brother Philip was tetrarch of the region of Ituraea and Trachonitis” (Luke 3:1)
 - Herod Philip ruled these two areas east of the Galil from 4 B.C. to A.D. 34.
 - “Lysanias was tetrarch of Abilene” (Luke 3:1)
 - This is a region of the province of Syria northwest of Damascus.
 - Flavius Iosephus recorded that Cleopatra instigated Marc Antony to kill Lysanias of Abilene in

1 M.G. Easton. *Easton’s Bible Dictionary*. Nashville: Thomas Nelson, 1897.

- 36 B.C., but inscriptions indicate the one Luke mentions was “probably a descendant.”²
- “in the high priesthood of Annas and Caiaphas” (Luke 3:2)
 - Anan was high priest until Rome deposed him in A.D. 15.³
 - Rome installed his son-in-law Kayafa (Yokhanan 18:13) in A.D. 25 or 26 and removed him in 36.⁴
 - “the word of God came to Ioannes” (Luke 3:2)
 - “The word of the LORD came to...” is a common phrase at the outset of prophetic passages of Scripture.
 - It is used 93 times: Gen. 15:1, 4 (Abraham); 1st Sam. 15:10 (Sh’muel); 2nd Sam. 7:4 (Natan); 24:11; 1st Kings 6:11; 13:20; 16:1 (Yehu ben Hanani); 17:2, 8; 18:1 (Eliyahu); 19:9; 21:17, 28; 2nd Kings 20:4; 1st Chr. 22:8; 2nd Chr. 11:2; 12:7; Isa. 38:4; Jer. 1:4, 11, 13; 2:1; 13:3, 8; 18:5; 24:4; 28:12; 32:6, 26; 33:1, 19, 23; 34:12; 35:12; 36:27; 37:6; 42:7; 43:8; Ezek. 3:16; 6:1; 7:1; 11:14; 12:1, 8, 17, 21, 26; 13:1; 14:2, 12; 15:1; 16:1; 17:1, 11; 18:1; 20:2, 45; 21:1, 8, 18; 22:1, 17, 23; 23:1; 24:1, 15, 20; 25:1; 26:1; 27:1; 28:11, 20; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:1, 23; 34:1; 35:1; 36:16; 38:1; Jonah 1:1; 3:1; Hag 2:10; Zech 1:1, 7; 4:8; 7:1, 8
 - This is a signal to those who knew the Scriptures that Yokhanan was a significant prophet of God.
 - “in the wilderness” (Luke 3:2)
 - ἔρημος *eremos* (G2048) simply means an unpopulated area.
 - “preaching a baptism of repentance for the forgiveness of sins” (Luke 3:3)
 - Similar phrases appear several times in the Apostolic Writings:
 - “And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.’” (Matt. 26:27–29)
 - The parallel passage in Mark includes the fact this special washing of repentance included confession.

“Ioannes the Baptizer appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. 5 And all the country of Ioudaios was going out to him, and all the people of Ierusalem; and they were being baptized by him in the Iordanes River, confessing their sins.” (Mark 1:4–5; cp. Matt. 3:1–12)

 - ἐξομολογέω *exomologeō* (G 1 8 4 3ἐξέξω *ek/ex* (G1537) “from, from out of” and ὁμόλογος *homologos* (G3670) “of one mind, to speak the same, to agree”): to agree, confess, consented, praise
 - After His resurrection, Yeshua ate with His closest disciples on the beach and showed them that the this repentance and forgiveness was *the* message they were to take to the nations “in His name.”

“Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, ‘Thus it is written, that the Messiah would suffer and rise again from the dead the third day, 47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Ierusalem. 48 You are witnesses of these things. 49 And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.’” (Luke 24:44–49)

 - How does opening the minds of fellow believers in Messiah and those who don’t even know God to God’s full Testimony in the Scriptures achieve the goal of “proclaiming baptism for the forgiveness of sins”?
 - In other words, how are the “feasts to the Lord” and the “whole Torah” relevant to the task the Master gave His disciples, and us through them?
 - Apostle Peter used this phrase during his Shavu’ot appeal in the temple after Yeshua’s resurrection.

“Therefore let all the house of Israel know for certain that God has made Him both Lord and Messiah — this Yeshua whom you crucified.” 37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’ 38 Peter said to them, ‘Repent, and each of you be baptized in the name of Yeshua Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.’ 40 And with many other words he solemnly testified and kept on exhorting them, saying, ‘Be saved from this perverse generation!’ 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.” (Acts 2:36–41)

2 James Orr. *International Standard Bible Encyclopedia*. Grand Rapids: Eerdmans, 1915.

3 David H. Stern. *Jewish New Testament Commentary: a Companion Volume to the Jewish New Testament*. Clarksville, Md: Jewish New Testament Publications, 1992.

4 *Ibid.*

- σῶζω *sozo* (G 4 9 8 σωζω *safe, well*): to save, cure, get well, preserve, recover
- σκολιός *skolios* (G4646): curved, winding, crooked, unreasonable, perverse
- ἀποδέχομαι *apodechomai* (G 5 8 8 ἀποδέχομαι *from* , a w a y δέχομαι *dechomai* d “to receive”): to accept gladly, welcome, acknowledge, received
- Thus, “the word of the LORD” sent him to proclaim
 - a washing of cleansing (baptism)
 - from gladly welcoming (receiving)
 - God’s declaration of “not guilty” (forgiving) those
 - who agree they have been living apart from God’s instructions and are guilty (confess)
 - and turn back to God’s path for life (repent).
- “‘You brood of vipers, who warned you to flee from the wrath to come?’ ” (Luke 3:7)
 - Matthew noted that Yokhanan said this when he saw many Pharisees and Saducees coming for this baptism.
 - “‘bear fruits in keeping with repentance, and do not begin to say to yourselves, “We have Abraham for our father,” ’ ” (Luke 3:8)
 - King David knew that the core of God’s instructions were confession, repentance and restoration: “The sacrifices of God are a broken [שבר] spirit; a broken [שבר] and a contrite [דכה] heart, O God, You will not despise.” (Psa. 51:17)
 - שבר *shabar* (H7665): to break, break in pieces
 - דכה *dakah* (H1794): to crush
 - Were these people really “gladly receiving” the verdict they were off course in need of “the *yeshu’ah* of the LORD”?
 - The appeal to salvation through blood relationship to Abraham suggests their hearts weren’t yet broken and crushed “under the Law,” i.e., under the penalty for violation of the Law.
 - That’s why Paul goes on at length in *Romans* and *Galatians* about the faith of Abraham rather than inherent holiness of Abraham being the key to his righteousness.

Luke 3:21–22 — Baptism of Yeshua

Luke 3:21–22

Now when all the people were baptized, Yeshua was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, “You are My beloved Son, in You I am well-pleased.”

Matt. 3:13–17

Then Yeshua *arrived from Galilee at the Jordan coming to Yokhanan, to be baptized by him. 14 But Yokhanan tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?” 15 But Yeshua answering said to him, “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he *permitted Him. 16 After being baptized, Yeshua came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, 17 and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

Mark 1:9–11

In those days Yeshua came from Nazareth in Galilee and was baptized by Yokhanan in the Jordan. 10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: “You are My beloved Son, in You I am well-pleased.”

John 1:29–34

The next day [Yokhanan] *saw Yeshua coming to him and *said, “Behold, the Lamb of God who takes away the sin of the world! 30 “This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’ 31 “I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.” 32 Yokhanan testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. 33 “I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’ 34 “I myself have seen, and have testified that this is the Son of God.”

- What is the significance of “heaven was opened” (Luke 3:21; Matt. 3:16; Mark 1:10) and the Spirit descending “as a dove”?
- What does it mean that “a voice out of heaven” said, “My beloved Son” and “in You I am well-pleased”?
 - “Well-pleased” here and in Matt. 12:18–21 and 17:5 to Isa. 42:1–4, one of the prophet’s Servant of the LORD passages.⁵

“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. 2 He will not cry out or raise His voice, Nor make His voice heard in the street. 3 A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. 4 He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law.” (Isa 42:1–4)
 - “My Son” seems to refer to a passage in *Psalm 2*.

“Then He will speak to them in His anger And terrify them in His fury, saying, 6 ‘But as for Me, I have installed My King Upon Zion, My holy mountain. 7 I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.’” (Psa. 2:5–7)

 - The psalm begins with the LORD’s foretelling of what will happen in an age when,

“The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed [מָשִׁיחַ mashiach, Strong’s H4899], saying, ‘Let us tear their fetters apart And cast away their cords from us!’” (Psa. 2:2–3)
 - Some claim the Gospels misappropriate *Psalm 2* by applying it to Yeshua, when it should be applied to King David.
 - However, David never conquered “the ends of the earth,” but rather just areas around the Land of Israel.
 - In Luke’s record, Yeshua’s baptism is followed by Yeshua’s bodily genealogy, which concludes with “Adam, the son of God” (Luke 3:38).
 - The apostle Paul in 1st *Corinthians* 15 connected the first “son of God,” Adam, to the “last” or “final” Son of God, Yeshua, in explaining about what will happen at the great resurrection of the dead:

“So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven. 48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.” (1st Cor. 15:42–49)

 - God breathed into Adam “the breath of life [נְשֵׁמַת חַיִּים]; and [he] became a living being [נֶפֶשׁ חַיָּה]” (Gen. 2:7).
 - Because mankind are living beings because of God’s breath of life, mankind is subject to death for rebelling against God (Gen. 2:16–17).
 - One of God’s final calls to the world to repent around the Day of the LORD is to remember He is the Creator (Rev. 14:7), i.e. the One who keeps life in existence.
 - Elsewhere in the passage and in *Romans* 5, Paul explains that just as the First Adam rebelled against the terms of God’s breath of life, the Last Adam restores that covenant with mankind, “breathes new life” into mankind’s relationship with God.

“But now Messiah has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Messiah all will be made alive.” (1st Cor. 15:20–22)

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — 13 for until the Law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Yeshua Messiah, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Yeshua Messiah. 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Yeshua Messiah our Lord.” (Rom. 5:12–21)

5 *Ibid.*

- In the next chapters, Paul clarifies that God’s grace is meant to restore mankind to His path, not provide license to disregard the original terms of the covenant with Adam, that true knowledge of good and bad come only from God and not through experience, called “continu[ing] in sin” (Rom. 6:1).
- Many have protested that God is cruel for dooming mankind to misery of a fallen world for the rebellion of one man. Yet, Paul explains that rather than all having to make atonement with God for the multitude of their ancestors’ and their own rebellious actions, Yeshua provides God’s approved method for declaring all the rebellious “not guilty” and setting them back on God’s path.
- Did Yeshua need to have a broken and crushed heart over His violation of God’s Law to “fulfill all righteousness”?
 - In another Servant passage, Isaiah related that part of God’s pleasure with Him is that He takes the LORD’s punishment that was to be directed toward transgressors. “Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. ... 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. ... 10 But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself as a guilt offering, He will see *His* offspring, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.” (Isa. 53:4–5, 6, 10–12)
 - So the LORD chose to “crush” His Servant so transgressors would be declared not guilty.
 - The author of the letter to the Hebrews wrote that Yeshua as our High Priest can “sympathize with our weaknesses” because He sinlessly faced our temptations. “Therefore, since we have a great high priest who has passed through the heavens, Yeshua the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.” (Heb. 4:14–15)
 - Some have noted⁶ that the beginning of Yeshua’s ministry at age 30 and the immersion at the outset parallel the preparation of the priestly family of to work with the “most holy things” in the House of God. [From the LORD to Moshe and Aharon] “Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers’ households, 3 from 30 years and upward, even to 50 years old, all who enter the service to do the work in the tent of meeting.” (Num. 4:2–3)

Luke 3:23–38 — Genealogy of Yeshua

Luke 3:23–38

When He began His ministry, Iesus Himself was about thirty years of age, being, as was supposed, the son of Ioseph, *the son of Eli*, 24 *the son of Matthat, the son of Levi, the son of Melchi, the son of Iannai, the son of Ioseph*, 25 *the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai*, 26 *the son of Maath, the son of Mattathias, the son of Semein, the son of Iosech, the son of Ioda*, 27 *the son of Ioanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri*, 28 *the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er*, 29 *the son of Ioshua, the son of Eliezer, the son of Iorim, the son of Matthat, the son of Levi*, 30 *the son of Simeon, the son of Iudah, the son of Ioseph, the son of Ionam, the son of Eliakim*, 31 *the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David*, 32 *the son of Iesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon*, 33 *the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Iudah*, 34 *the son of Iacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor*, 35 *the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah*, 36 *the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech*, 37 *the son of Methuselah, the son of Enoch, the son of Iared, the son of Mahalaleel, the son of Cainan*, 38 *the son of Enosh, the son of Seth, the son of*

Matt. 1:1–17

The record of the genealogy of Iesus the Messiah, the son of David, the son of Abraham:

2 Abraham was the father of Isaac, Isaac the father of Iacob, and Iacob the father of Iudah and his brothers. 3 Iudah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. 4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Iesse. 6 Iesse was the father of David the king.

David was the father of Solomon by Bathsheba who had been the wife of Uriah. 7 Solomon was the father of Rehoboam, Rehoboam the father of Abiah, and Abiah the father of Asa. 8 Asa was the father of Iehoshaphat, Iehoshaphat the father of Ioram, and Ioram the father of Uzziah. 9 Uzziah was the father of Iotham, Iotham the father of Ahaz, and Ahaz the father of Hezekiah. 10 Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Iosiah. 11 Iosiah became the father of Ieconiah and his brothers, at the time of the deportation to Babylon.

12 After the deportation to Babylon: Ieconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel. 13 Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor. 14 Azor was the

6 Adam Clarke. “Luke 3:23.” *Adam Clarke’s Commentary on the Whole Bible*.

father of Zadok, Zadok the father of Achim, and Achim the father of Eliud. 15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Iacob. 16 Iacob was the father of Ioseph the husband of Mary, by whom Iesous was born, who is called the Messiah.

17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

- **Luke noted that Yeshua started His ministry at age 30, a biblically significant timeframe.**
 - McGarvey and Pendleton noted that at this age⁷:
 - a Levite entered service in the tabernacle, concluding at age 50 (Num. 4:3, 47)
 - Yosef stood before Pharaoh (Gen. 41:46)
 - David began to reign (2nd Sam. 5:4)
 - Because of seemingly contradictory predictions of the Messiah and the messianic era in the Scriptures, sages over hundreds of years spoke of two or more Messiahs.⁸
 - There’s a “Messianic Tri-lemma” in the Tanakh: Messiah “suffers yet is triumphant, is a humble servant yet an exalted king.”⁹
 - **suffers:** Isa. 53:12ff, cf. b.*Sanhedrin* 98b; Zech. 12:10, cf. b.*Sukkot* 52a
 “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” (Zech. 12:10)
 - **triumphant:** Dan. 7:13
 “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.” (Dan. 7:13)
 - **humble:** Zech. 9:9
 “Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.” (Zech. 9:9)
 - **exalted king:** 2nd Sam. 7:12–14; Num. 24:17
 “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.” (2nd Sam. 7:12–15)
- [prophecy of Ba’alam over Israel] “I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth.” (Num. 24:17)
- The Dead Sea Scrolls refer to the coming of “the Prophet and messiahs of Aharon and of Yisrael.”¹⁰
 - Yeshua was the Prophet foretold by Moshe in *Deuteronomy* 18, the anointed High Priest of the order of Melkhizedek” (*Hebrews* 7) and the anointed one of Israel, as seen in the previously discussed accounts of the Spirit remaining on Him at His baptism.
 - Rabbinical literature later referred to Messiah ben Yosef and Messiah ben David.¹¹
 - Interestingly, the *Talmud* discussion in tractate *Sukkot* 52 centered on the significance of the water-pouring ceremony around the first day of the festival.
 - Debate on Zech. 12:10 touched on Messiah ben Yosef, who would die at the hand of an evil

⁷ J.W. McGarvey and Philip Y. Pendleton. *The Fourfold Gospel or A Harmony of the Four Gospels*.

⁸ Yisrael Levitt. “The Second Coming and the Days of the Messiah: A Chasidic Approach.” *Messiah Journal*. Issue 105, Fall 2010. First Fruits of Zion: Marshfield, Mo. pp. 66–77.

⁹ Levitt, citing Glen Miller, “Good Question ... Why Should We Believe Jesus Was the Messiah, If He Didn’t Fulfill All the Prophecies When He Was Here?” <www.christian-thinktank.com/falsechrist.html>. Note that the author holds to the unbiblical tradition that Yeshua abolished the Torah, contrary to His own words in Matt. 5:17–19. Levitt noted that C.S. Lewis in *Mere Christianity* wrote of a “trilemma” in the recorded teachings and actions of Yeshua, which if true, would make Him “Lord, liar or lunatic.”

¹⁰ Dead Sea Scrolls *Manual of Discipline aka Community Rule*, 1Qs, col. 9, lines 10–11, cited by Levitt.

¹¹ Levitt cites b.*Sukkot* 52a and *Midrash Konen Beit ha-Midrash* 2:28–29.

angel, and Messiah ben David, whom the LORD would grant life.

- Also touched on are prophecies in *Zechariah 2* and *Micah 5*.
“It is written [Zech. 2:3]: ‘And the Lord showed me four carpenters.’ Who are the four carpenters? Said R. Hanah bar Bizna in the name of R. Simeon the Pious: Messiah b. David, and Messiah b. Joseph, Elijah, and Cohen Zedek.
“It is written [Micah 5:4]: ‘And in this (manner) shall there be peace: If Asshur should come into our land; and if he should tread in our palaces, then will we raise up against him seven shepherds, and eight anointed men.’ Who are the seven shepherds? David in the center; Adam, Sheth, Methushelach, at his right; Abraham, Jacob, and Moses at his left. And who are the eight anointed men? Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, Messiah, and Elijah.”¹²

- **How accurate are the genealogies of Yeshua?**

- Both genealogies intersect through David — Luke’s traces it through David’s son Nathan, Matthew’s through Solomon (2nd Sam. 5:14).
- Both lineages also go through Abraham and parallel each other until David.
- Matthew traces the lineage from Abraham to Yeshua.
 - Matthew stated there were three sets of 14 generations: from Abraham to David, from David to the Babylonian exile and from the exile to Yeshua.
 - There were more than 14 generations during these three intervening periods.
 - Really, there are four periods, or ages”
 - Abraham brought in the **age of Israel**, with his faith in God’s leading starting a people who were set apart for God’s purposes.
 - David brought in the **kingdom age**.
 - He wasn’t the first ruler, but he was the greatest. He united the tribes, vanquished enemies and expanded the borders.
 - The Babylonian exile started the **age of separation**, the widening of a breach between the people and God and their sovereignty.
 - Messiah Yeshua started the **messianic age**, the start of the Kingdom of God’s taking back the world from the Adversary.
 - The first stage of the “invasion” brought true freedom from guilt, sealing the breach between man and God.
 - God’s Anointed atones for the rebellion of the first man and his descendants with His own blood.
 - God puts His Spirit on people and writes His laws on their hearts.
 - The second stage is restoring sovereignty, first with the Torah, next with the Land and soon under the King of Kings.
 - A revolution against an oppressor needs to have a clear road to move forward — a declaration of independence — or the “security” of the chains of the oppressor will become more attractive than the unknowns of the chaotic unplanned future.
 - Luke traces Yeshua’s lineage from Yeshua to Adam.
 - As pointed out earlier in this study, Paul tied Adam and Yeshua together as the “first man” and “last man.”
 - Luke noted that Yeshua was “as was supposed, the son of Ioseph” (Luke 3:23).
 - It’s the only use of *υιός* for “son” in this very long Greek sentence.
 - The rest of the names are strung together, grammatically with *τοῦ* used here to mean “of.”
 - So Luke’s genealogy literally starts out, “being, as was supposed, the son of Ioseph of Eli of Matthat ...” (Luke 3:23–24).
 - Matthew’s *γεννήσας* for *γεννάω gennao*, which means “to be father of, to bear, beget.”
 - Similar to Luke’s note that Yeshua was only thought to be Yosef’s son, Matthew ends his account of the lineage with “Ioseph the husband of Mary, by whom Iesous was born” (Matt. 1:16).
 - “By whom was born” in *ἐξ ἧς γεννήθη* uses the feminine form *hes* for *whom*. Matthew is making it clear that Yeshua came from Miriam and not Yosef.
 - This is important when considering the prophecy that none of Ieconiah’s physical

¹² Michael L. Rodkinson, trans. *Babylonian Talmud*. Book 4 (*Moedim*), Vol. 7 (*Sukkah*). Accessed Feb. 26, 2011. <www.sacred-texts.com/jud/to4/suc07.htm#page_77> 1918. pp. 77–85.

- descendants would sit on the throne of David (Jer. 22:30; cp. Matt. 1:11–12).
- Was Miriam’s husband, Yosef, the son of Heli (per Luke) or the son of Iacob (per Matthew)?
 - Scholars have suggested that Yosef is son of both men, the first by allowance in the Torah and the second by birth.

“Moreover, in the genealogy, Heli is listed as the father of Joseph, who had 2 daughters. The first is Mary, and the other was Zebedee’s unnamed wife (Matt. 27:56; John 19:25). When there were no sons to preserve the inheritance in accordance with the Law of Moses (Num. 27:1–11; Num. 36:1–12), the husband would become the son upon marriage to keep up the family name. Therefore, Joseph, when he married Mary, became the son of Heli according to the Law of Moses and could legally be included in the genealogy.”¹³

¹³ Bodie Hodge. “Contradictions: What’s in a Father’s Name?” *Answers in Genesis*.
<www.answersingenesis.org/articles/2009/03/02/contradictions-whats-in-a-fathers-name> March 2, 2009.